

AKSHARA GANAPATHI KUNDALINIPATI

Dr. G.L.N. Shastry



Translated by

AMBIKA ANANTH

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AKSHARA GANAPATHI KUNDALINI PATHI

(The Concept of Ganapathi And
Kumaraswamy)

by

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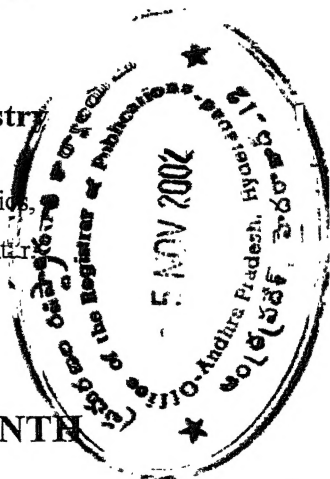
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by

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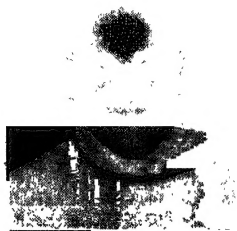
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Dedication

*I dedicate this work solemnly to the memory
of my father -in-law*

Late. Shri. P. S. Narayana



An eminent Engineer,
An innovative Industrialist
A lover of Literature
Above all,
A kind hearted humanitarian,
who was like a big fruit laden tree
under whose shade many rested
many made homes
many found inspiration to carry on and on...
His good deeds are coming back to us in
the form of God's blessings.....!

Ambika Ananth

APPRECIATION AND APPROVAL

- Dr.G.L.N. SASTRY

With much pleasure and full contentment, I appreciate the dedicated attempt that Mrs. Ambika Ananth made in getting the English version of my book " Akshara Ganapathi- Kundalinipathi" written in Telugu into light of wider world. Only who have good comprehension and coordinative vision of the ancient wisdom and modern scientific knowledge, can understand the views expressed by me in the original text. it is my fortune that my book was read by Mrs. Ambika, a poet and a creative writer and tempted her to translate and transmit the views and concepts to a wider section of people. Without any abberations and deformations, she translated the original views and concepts into idiomatic English to the extent the language can permit.

No language has necessary and sufficient adequacy to express all the views of imaginative mind and transmit the thoughts of innovate intellect (Buddhi) to the cent percent extent. It is more so in case of translation from one language into another, as each language has its own limitations also along with merits and advantages. For example, there is no "Varnakrama" in English language.



It does not merely mean "the order of writing or uttering a word", but it means "order of uttering a letter or alphabet" and that is why it is subtler than the concept of pronunciation or spelling. It is neither pronunciation nor spelling. It relates to the concept of Gunintas which Indian languages only can have. We utter or pronounce exactly in accordance with the script we write on paper in Indian languages, but it is not in case of foreign languages like English.

This book 'Akshara Ganapathi - Kundalinipathi' is an outcome of thoughts relating to Mythology, Grammer, Spiritual Astrology, Modern Science and Yoga. Integrated poet Ambika is also acquainted with these subjects to considerable extent and hence she could do maximum justice to this book. The intricate inherent limitations of the language as said earlier, might have brought slight retardation to the flow of translation at one or two instances for which the translator is not responsible. Hence, I appreciate and admire Ambika much for her sincere and dedicated effort.

It is a surprising coincidence that Ambika is the grand daughter of (Late) Dr. Kasturi Seetha Pathi Rao garu who was a famous doctor in Machilipatnam, the town to which I am much associated with. It is equally an

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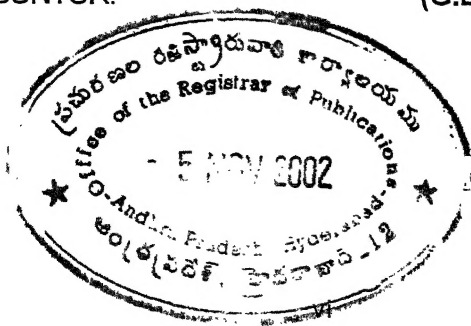
astonishing coincidence that Ambika was named so by a bachelor- saint (Late) Sri Sarva Siva Rama Krishna Sastry Garu younger brother of my father in law, (Late) sri Sarva Venkata Seshaiah Garu. It is still more an interesting coincidence that she is the younger sister-in-law of Smt Desiraju Srilaxmi whom I treat as my affectionate sister on Yogic path and in whose father -in-law's spacious residence in Guntur, we generally celebrate and conduct our World Teacher Trust Spiritual activities.

With this small introduction and appreciation quite in proportion to this booklet, I whole heartedly bless Ambika and her family members and wish them success and conquest in their domestic, social and other esoteric and exoteric constructive activities.

5-5-2000

GUNTUR.

(G.L.N.SASTRY)



TRANSLATOR'S WORD

I consider it my good fortune and feel greatly blessed to translate a highly informative and awe-inspiring essay called 'Akshara Ganapathi-Kundalini Pathi " (the concept of Ganapathi and Kumara Swamy), which I did in all humility. The author of the text is Dr. G.L.N. Shastry, whose research-oriented intellectual temperament has gone so deep into many aspects of Ganapathi and Kumara Swamy, he envisaged many immanent attributes and phenomena balancing on spiritual, rational, intuitive thinking, complementary to each other .I thank him profusely for giving me this unique opportunity of learning and translating. This is an inquiry so spiritually disciplined, it took shape into one of the highly original concepts, so very informative and indubitable. Going through this work and putting the characteristically Hindu concepts into English has been a truly rewarding experience. I wanted to present the elucidation succinctly, unmistakably and attractively. I hope I have succeeded in my attempt and have justified the original.

There is always a constraint when translating; more so when translating from Indian Languages to English. The meaning and significance of expression should not be changed (The translator has no such authority). In spite



of care being exercised, if readers find any subtle aberration or inadequacy in expression, I hasten to add, it is not due to any negligence or lack of technique. I crave the indulgence of the readers.

I seek Lord Ganapathi and Lord Subrahmanya's blessing and guidance in all my life's events and literary endeavours.

My sincere hearty thanks to the printers, " Ravi Graphics " for bringing out this booklet in a very appealing and attractive manner.

Ambika Ananth

AKSHARA GANAPATHI



Sri Mahaganadhipataye Namaha
{ prostrations to Lord Ganapathi. }

AKSHARA GANAPATHI

INVOCATION

Kanda padyamu {telugu}

Akshara Ganapathi ; vaksa
Llakshana Guna, siddhi, buddhi labhdhi karundun;
Akshara Kukshi; Vinayaka;
Nikshiptadharachakranilayuni Golutun.

I pay my devoted obesaince and worship the Lord of letters and eternal knowledge, Lord Ganapathi, who blesses us with the power of speech, intellect and victory, whose abdomen is a treasure of letters and who resides at the base centre of Sushumna maarga [path] in the spinal column.

Gods - Demi-Gods.

There is a general feeling that there are many Hindu gods. But that is not true. God is one, demi gods are

many. The owner of our body (deham) viz 'Dehi' is only one , but with this one body, the "dehi" is able to perform many duties, he is able to see with his eyes, hear with his ears, smell with his nose - in this manner each sense organ is functioning in one particular way, what one organ can do, the other cannot. That is the reason though "dehi" being just one possesses many sensory organs, and that is very essential too. Exactly on the same lines, though the Divine ruler of the universe is only one, there should be a council of strong staff to enforce the Universal plans and laws. This staff with these various powers are demi gods. When we compare human body to the universe, the owner of the human form is "God" and all the functional sense organs are the Demi gods.

The Greatness of Man

The difference between man and other living beings is speech. The important facility, opportunity and privilege, which the other living creatures do not have and only the human being has got, is to be able to speak. To give expression to mental thoughts, instead of changing facial expressions, shouting or by using

sign language by hands or other organs, speaking in definite terms of a language is possible only to man. Because of this one faculty the human birth in the evolution is considered very important and human race is considered as an important race.

Aksharabhyasam (Initiation into writing)

An educated person as well as an uneducated person too can talk, a person who can put his signature can talk, at the same time a person who cannot sign too can talk spontaneously. But when an educated person or an uneducated person talks, there is language in what they talk. To give expression to that language there is a definite "script".

The symbols or signs which are essential to express emotions or feelings on paper in writing (not speech) are called alphabets. That which is written on paper can be erased but not those which are written on the mind. 'Kshara' - is that which can be destroyed, or is perishable, but 'Akshara' means which cannot be destroyed and is immortal. Jewellery which is bought and worn, can get broken, lose their lustre or be stolen,



but aksharas or alphabets are such wealth, which don't lose lustre and no thief can steal or loot. This knowledge is burglar proof. This ritual is called "Aksharabhyasam" - the opening ceremony of learning alphabets during which the child is blessed with the eternal gift of knowledge.

The Primordial One - The Prime One.

For performing any ritual or worshipping God, we follow a definite procedure. This procedure is called 'Kalpa', which means 'the science which proclaims in a clear manner the procedure to conduct a ritual'. It is one of the six Vedangas. The relevant mantra, tantra, yantra, stotra and seed-letters {Bija aksharas} of the deity to be worshipped will all be written in words. The deity presiding over these letters and words is 'Ganapathi' - As such, he is the prime God, the pristine God, the principal God - he should be paid reverences and prayers first and then the ritual should be performed. {This essay, as you might have observed, was also begun with an invocation to Lord Ganapathi}. Foremost, to understand the co-ordination and

correlation between Ganapathi and alphabets {letters} we should know the birth details of that Lord.

The story of Ganapathi.

Gajasura, after pleasing Lord Shiva by his severe penance, asks for a boon and confines Lord Shiva in his body. Helpless to do anything, Shiva remains trapped in Gajasura's being. On knowing this, Parvathi prays to Lord Vishnu, who turns Nandi - the vehicle of Shiva into a bull, and Bramha and other Gods into musicians playing various instruments and he himself dons the role of a bull trainer. With all the music, dance, fun, and frolic he pleases Gajasura. On being granted a boon, Lord Vishnu - the all knower says, "This bull is not any ordinary one. He is Nandeeshwara and he adores Lord Shiva, so grant Lord Shiva to him". Instantly Gajasura recognises the smart move of Lord Vishnu and also understands that his end is approaching. He prays to Lord Shiva that his head should become an object of worship in all the three worlds. Granting him that wish Lord Shiva emerges out of Gajasura's abdomen, tearing him apart.

Hearing the news of her husband Shiva's arrival, Parvathi in a joyous mood, plans to take auspicious head bath and makes a small boy with besan flour (used for body massage) and gives life to him. Warning that nobody should be allowed inside as she is taking her bath, Parvathi anxiously waits inside for Lord Shiva after her bath. Shiva when stopped at the entrance by that boy becomes enraged and beheads him. During conversation with Parvathi later, the talk about the boy springs up. When Shiva relates the episode to Parvathi how he beheaded the boy, she becomes inconsolable and says that she herself created that boy and gave him life. Then pacifying her, Lord Shiva fixes the elephant head of Gajasura to the body of the boy and resurrects him to life. That elephant headed boy is Lord Ganapathi. Now, let us see the common factors between Ganapathi and letters.

Akshara Ganapathi

For every language, there are letters to express in writing. All Indian languages are fool proof and have a strong base, and for almost all the Indian languages, Sanskrit is the origin so there are vowels and

consonants, and they are divided into batches and groups. { Ka varga, Cha varga etc.} For all these, Ganapathi is the presiding deity. By comparing letters and Lord ganapathi we should understand the underlying meaning of his birth.

Every letter has a portion of a vowel and a portion of a consonant. In reality Ka, Kha, Ga, Gha etc.. are not fully consonants, letters like Kkh, Ggh, Chh, Jhh are consonants. Only when proper vowels are linked to these, the proper full consonants will emerge.

Eg:- K [sounded as ' ik' } + A = KA, K+A = KAA, K+AI= KAI etc

Only when a vowel is added, a consonant is restored to life. That is the reason why vowels are called 'prana' {life} and consonants, 'Dehi' {body}.

Just as a letter has two portions, Ganapathi also has two. The head portion of the Lord indicates the vowel and the lower portion indicates the consonant. In all living beings the visible portion of body, the matter which is related to Parvati and the invisible life portion

indicating consciousness is related to Lord Shiva. What is visible to the eye is 'Nature', and what is invisible is Lord Parameshwara. Hence the visible body of Lord Ganapathi was created by Parvati and the most important head portion was created or arranged by Lord Shiva. Earlier, when Parvati gave life to that boy, he did not live, but when Lord Shiva resurrected him with life, he became alive. So it is clear in the letter called Ganapathi, the head portion is the vowel and the body portion is the consonant.

Ganapathi - Gajamukha {Elephant Headed}

There may arise a doubt - why an elephant head to Ganapathi, and not a bull's or goat's head? We will see the relevance and compatability. For the word 'Gaja' there are the meanings 'a measurement of length', and 'elephant'. Apart from that there is also a scientific meaning to it. 'Ga-' means 'gamanam' {movement in Sanskrit} and '-ja' means 'to be born'. That is, in Physics, that which comes out of movement is 'momentum', and because of this momentum, 'force' {Bala in Sanskrit} is also present. So, 'Gaja' has the meaning 'Bala', that is, strength. Though it is out

of context, one important intricate interpretation has to be made clear now - the Ashta Diggajas means eight types of forces. Usually, we imagine eight elephants bearing the weight of the earth from eight angles with their trunks. But it is not correct. In the space globe, the earth is balanced by eight kinds of forces acting on it at the same time. Mainly out of the usual seven planets Ravi, Chandra, Kuja, Budha, Guru, Sukra and Sani seven types of gravitational forces on the earth globe arise. Apart from that, the earth's self rotation produces centrifugal force, which adds one more force. These eight kinds of forces work in eight different directions and balance the earth. These are called 'eight directional forces'. 'Dik' means direction. When we are elated and in a joyous mood, we swing and dance around. So also, when earth is happy while going around the Sun, it is also self rotatory in that happiness and that centrifugal force out of this rotation {8th one} is called "kumudamu". "Ku" means earth and "mudamu" means happiness. It is a self-explanatory word. So, the word, "Ashta Diggajas means, 'eight directional forces', and not eight elephants.

When letters are only in the form of consonants, they are not very convenient to read and pronounce. For the sake of readability and correct pronunciation, vowels should join them. The strength for letters is added by vowels. So, Ganapathi as an akshara gained strength by the elephant head and that is what is symbolized.

Vakratunda (curved trunk)

Gajam means elephant, when we observe closely, we find that elephant has a special feature. That is its trunk. It is very long and can freely move in any direction and can also curve. For letters, the vowels portions are sometimes straight and sometimes curved and turned. In Sanskrit (DevaNagara Lipi) Aa (ा), yi (यि), yee (यी), ye (ये), au (औ), etc., have to be seen for verification as examples. To reveal them, the elephant's head was chosen for Ganapathi as the elephant's head has a long trunk. Though “vakra” means ‘crooked’, “va” means ‘varna’, “kra” means ‘kramam’ (i.e., order) and if these letters are taken as abbreviation, “vakratundam” means ‘trunk which shows the abbreviations for varna krama (order of pronouncing

a letter or word)'.
Lambodara

Ganapathi is the preciding diety for education, the symbol of letters and the controller of letter groups. His abdomen is a cornucopia of letters. With immense knowledge of science related to letters, he has a large stomach and hence he is known as “akshara kukshi”, “akshya kukshi” {belly with infinite knowledge} and “lambodara” {large belly}.

Vighneswara

‘Vighna’ means obstacle, hinderance or a break. That is a superficial meaning. In mantra shastra, the meaning is different. The consonants like kkh, ggh, chh, cannot be uttered until the tongue touches the roof of the buccal cavity. That is the reason why in mantra shastra consonants are called obstacles. Since Ganapathi is the ruler of these consonants or the Lord (Iswara) of these consonants He is called as Vighneswara. The ‘Nada’ coming through the throat can be compared to scooter driving. With the aid of brakes, the driving is safe and secure. In the same manner the obstructions to the incoming Nada at the

throat reforms or reframes the Nada into alphabet. That is why obstruction, brake or Vighna is chosen as the symbol for Akshara in mantra shastra. As Ganapathi is the presiding deity for alphabets He is called as Vighneshwara.

"Pranava swaroopa"

When we carefully observe the form of Ganapathi and the Sanskrit letter ॐ, we find many similarities. In the shape ॐ, the lower portion reflects the large stomach of Ganapathi and the curved upper portion denotes his head. The curve which projects forward in between the (3) shows the resemblance of his trunk and the crescent shape (˘) seems like his single tusk. The dot (◌) in the crescent, resembles Ganapathi's eye. In very many ways He has similarities with the letter ॐ, and hence He is called as "Pranava Swaroopa", {In Sanskrit 'Pranava' means Omkar} the physical form of 'OMKARA'.

Vinayaka

In Sanskrit 'nay' means 'lead', nayaka means 'one who leads the group'. Ganapathi, dividing the akshara soldiers into word groups will make the flow of sentences march ahead. Since he has the great ability to lead, He is called "Vinayaka".

Siddhi pradata, Buddhi pradata.

To understand about siddhi and buddhi, the higher mind or intellect, atleast a little knowledge of astrology is essential. Every year 'Vinayaka chaturthi' falls on "Bhadrapada sudha chavithi". In the evening that day, when you look at the western sky, moon will be close to the star "Hasta". The natural arrangement of stars in Hasta constellation looks like an 'abhaya hastam' {The protective, boon-granting hand}. It reminds us of Lord Ganapathi's 'Abhaya hastam'. The chaviti moon resembles the single tusk of Ganapathi. Moon represents 'mind' {"chandrama manaso jataha" - purusha suktam}. When moon is in 'Hasta' constellation it is as good as having your 'mind' in your 'hand'. If you can realise your aspirations, what more

is required? Hence Ganapathi is called 'Siddhi pradata'.

On Vinayaka Chaturthi, the moon will be in Hasta constellation. This constellation is in between 10° and $23^{\circ}20'$ of Kanya rasi {the sign Virgo}. At 15° of this sign, the planet Mercury gets exalted, means it is the highest exaltation position for higher mind or intellect. When the moon is placed in this degree, it reflects that mind will function with highest intellect {i.e., buddhi}. So, Ganapathi is called "Buddhi pradata". These traits called Siddhi and Buddhi are inseparable with Lord Ganapathi, so they are referred as his consorts.

Surpakarna {The wide - eared one}

Ganapathi's ears are very wide. Ears symbolize hearing. They are like "Radar" or dish antenna. He is so perfect at hearing, he can catch every thing uttered by anybody and He is a great scribe too! He can write down everything He hears without a mistake and that is the reason why Ganapathi was chosen to write "Vyasa Bharatha"- a literary extempore flow. The

words that fall on His ears, instantaneously will be transmitted to His hand, and so He could write without any break or mistake, even when rendered at a great speed. He also puts a condition to sage Vyasa, if there is a break anywhere, He would stop writing that very minute. As told earlier, Ganapathi has His mind [moon] in His hand [the star Hasta!]

Mooladhaara Nikshipta” {The Resident of Muladhara}

In the vital centres which are along our spinal cord, Mooladhaara is the first one and it controls the solid material in us and brings stability to our body. Only when there is the body of consonant to an alphabet, it attains stability. Since Ganapathi is in the "Mooladhara centre" like a "Battallion Leader", for consonant bodies of alphabet He is respected and prayed as "Nikshiptadhara chakra nilaya" in the invocation poem at the beginning of this booklet and in the song 'Vatapathi Ganapathim bhaje.ham..' also, it is expressed so.

“Vaksallakshana guna” s importance.

With the support of vowels the smooth pronunciation of consonants is viable and speech becomes quality-endowed. To explain this quality of Ganesha, the poem speaks of ‘Vaksallakshana guna’ of Ganapathi .Sat+ lakshana = sallakshana { good quality }

Mushikavahana.

The Sanskrit root word ‘Mush’ has various meanings like theft, cunningness and fraud and so the meaning of the Sanskrit word ‘Mushkura ‘ is ‘thief’. The rodent that is rare to our sight but stays in our house and steals rice and cereals is also called ‘Mushika’. Physically, it can steal the material wealth but the vast knowledge of our wisdom cannot be stolen by this rat . ‘Ganapathi, the emperor of the vast ocean of knowledge can never be troubled by this rodent and it is under His strict control as His vehicle. This is the reason for him to be called ‘Mushikavahana’



Akshara Ganapathi

Since there are so many relevant correlations and connections between letters and Lord Ganapathi, this essay is named as 'Akshara Ganapathi'. He comes to our rescue in times of need and remains as our saviour. Let us all pray to this primal God and worship him with great reverence.

KUNDALINIPATHI

OM TAT SAT

Sri Subrahmanya Swamy ne namaha.
 { Prostrations to Sri Subrahmanya Swami

KUNDALINIPATHIINVOCATION.

*Seesa Padyamu { Telugu }
 Deha Parvathikini Atmesunakunu Yoga
 saramai puttu Kumarudevaru ?
 sukradhatuvu yokka suksma thejammugan
 Aaryudevaru sushumnagni yandu?
 Shatchakra Krittika swachha sarasudhala
 nanduchu perugu shadasyudevaru?
 Adhara chakra padartha tathvamm
 satvammuga marchu Sakthudevaru ?*

*Sarpa valammunundi seershammudaaka
 Vyashdikundalini valli kadhipudevaru ?
 Atti Skandundu kuladaiva magunu maku
 Mundu prarthintu vanine maukthi koraku.*

At the outset, I pay my salutations to our family deity Skanda to be blessed with salvation. He, who is born of two counter parts of the physical body of Parvathi and the soul of Ishwara; who took birth as the illumination of sperm in the fire of Sushumna; who grows suckling on the nectar of the essence of six chakras of "Krithikas" , who has the capacity to transform the physical matter to strength and who is the Ruler of the Individual Kundalini Valli which spreads from the 'Sarpavala to Seersha' [Base centre of spinal column to the head]

PRAKRITHI - PURUSHA

According to spiritual perception, in every person there are two counter parts - one is consciousness, the other is matter.

Hindu tradition sees consciousness as 'purusha' or parameshwara and 'matter' as 'nature' or goddess 'Parvathi'. These are complementary counter parts in every being. We can understand them as 'Being' and 'Belonging'. Hindus perceive these two as the concept of 'Ardhanaarishwara'. The chinese see this concept

of 'Ardhanaarishwara' as YIN-YANG symbol. Christians 'Zih-Vah' or 'Zihova'. Philosophy is much the same .

Paravathi and Parameshwara as matter and consciousness are existing as physical body as related to matter, and as soul (Atma) as related to consciousness. From the essence of these two is born 'Kumara Swamy' as off spring

Sushamna Marga

There are seven tissues called 'Rasa', 'Rakta', 'Maamsa', 'Medhas', 'Asthi' 'Majja', 'Sukra', in us. They are physical tissues of which 'Sukra' the last one is of prime importance. Though there are some tissues after 'Sukra' they are not physical tissues. They are called by names of 'Ojas', 'Bhrajasi', 'Tejas etc. In the prayers of Gayatrhi (Sandhya Vandana) the mantra "Ojosi, Sahosi, Balamasi, Bhrajosi, Devanam, Dhama namasi, Vishwa masi, Vishvayuhu, Sarva masi, Sarvayuhu, Abhibhuhu om" talks of these tissues. They are subtler {sukshma} tissues.

In the above quoted tissues, the last step is “OM”. From “Sukram” to “OM”, the steps of changes exist in us in the path way of six chakras in the spine from “Mooladhara chakra” to “Sahasrara”, and it is called “Sushumna maarga”. In the spinal cord, there are three nadis.{functional nerve fibres} First one is Pingala nadi, it is solar in nature, second one is Ida nadi, it is lunar in nature and the third one is Sushumna nadi, it is fiery or illuminative in nature. In Lalitha Sahasranama Stotram, there are names called “Kundalini, Bisathanthu raneeyasi.....!” The meaning of these words reveal that —the very powerful Sushumna maarga of Kundalini resembles the thin fibre like strand which appears ,when a lotus stalk is broken apart. Just as the mercury in a thermometer rises up from the bulb through the capillary bore when the temperature rises, so also when the practice of yoga fructifies, the sukra tissue will change to micro subtler tissues called ojas , brajas etc and will rise up through Sushumna maarga to Sahasrara. Doctors analyze the spinal fluid for tests and in that process they aspirate the fluid with a syringe. Actually it will not be in fluid state in spinal cord. It

will be brilliantly shining in the Sushumna maarga. When a syringe is pushed into one rubber tube filled with steam, you cannot bring the steam out, but the water which is the original liquid state of the steam will come out. Spinal fluid should not be aspirated until and unless it is absolutely necessary, because that may cause loss of illumination and intelligence if frequently resorted to.

Agni putra.

When semen through male organ reaches in a downward motion the womb, it results in physical progeny, but if the same semen with an upward motion reaches the Sahasrara through Sushumna maarga from the Moolaadhara, it gives birth to illumination called "tejas". The Tejas thus born is called "Kumara". Since Sushumna maarga is fiery in nature, in ancient scriptures, symbolizing that "Kumara swamy" is referred to as "Agni putra". He is praised as one who is pristine and pious and is named "Arya", as described in the second line of the opening stanza of invocation to Kumaraswamy.

Deity in the form of a serpent.

It is important to mention one aspect now. From one generation to another, from grand father to father, and from father to son, Tejas {illumination} is transmitted in the form of semen. If we examine through the microscope the structure of a spermatozoa, it resembles a small serpent. If in any generation, there was any blasphemous deed done {promiscuous behaviour, over-sexual indulgence with prostitutes etc..} it may result in 'Sarpa dosha' in that clan. Barrenness, losing children, deformities in children, miscarriages, still-born babies - all these can be attributed to this sarpa dosha. When Lord Subrahmanyeshwara is prayed to with sincere devotion, it can act like a remedy. The best way to appease Lord Subrahmanyeshwara is to keep oneself morally strict and maintain the sanctity of semen. 'Su' meaning good and 'Brahmanya' meaning one with intelligence and illumination. That is the reason why Kumara Swamy as Agniputra, who is pious and pure is called 'Subrahmanya Swamy'. Since He is related to the Tejus of serpent shaped spermatozoa, He is worshipped as deity in the serpent form.

Shanmukha.

Mooladhara, Manipoora, Swadhisthana, Anahata, Visudhi, Agna Chakras, are known as 'Shatchakras' {six chakras} {The six vital centres }. Lotus flowers bloom with sunshine. These shatchakras bloom when the Tejas of rising semen touches them. That is the reason why these chakras are called lotuses. Just like the sweetness in lotuses is filled with love, the milk in a woman's breast has the quality of nectar's sweetness. Suckling that milk, a baby develops and grows. The kumara called Sukra Tejas in Sushumna, suckles on the nectar- sweet milk of the six chakras alias lotuses, with his six faces and grows. It is symbolically explained in the puranas that Kumara, the embodiment of Tejas grows in the illumination by suckling the nectar from the six krithikas representing the six lotuses alias chakras. Hence he is called 'Karthikeya'. His birth took place on the Shashti tithi {representing six faces}. The seed letters of Lord Subrahmanyeshwara mantra are 'Sa', 'Ra', 'Va', 'Na', 'Bha', 'Va', which are six in number.

The Astrological relation

mooladhara chakra regularizes the highly gravitated physical matter namely, the earthy element in us. In the same way, watery element by Manipooraka, fiery element by Swadhisthana, gaseous element by Anahata, spatial element {akasha} by Vishudhi and mental attitude by Agna chakra are regularised. The switch for our physical energy is in Mooladhara. Along the path of Sushumna in the path of spinal chord, the sign Aries denotes the head, Taurus the face, Gemini the throat, Cancer the lungs, Leo the heart, Virgo the small intestines, Libra the lower abdomen, Scorpio the genitals. The series from the sign Aries to Scorpio points the path from the head to the tail bone in the spine. In the same way if we take the stars from Ashwini to the star Jyeshtha, the series starts from Aries and ends with the last degree of scorpio. The star moola begins in the sign sagittarius where the "Adhara chakra" is situated. Hence Adhara chakra is known as "Mooladhara chakra".

Emperor Bali

According to puranas, the portion from Brahma Orifice to throat in us is “The plane of light”, from throat to navel, it is “The plane of human beings” and below navel area is “Nether lands”. In the plane of light, heavenly beings and Gods, and in the plane of human beings, humans and in Nether lands, demons reside. Emperor Bali indicates the confidence of one's own physical strength or ‘bala’ in sanskrit. So, he represents our integrated physical strength. This ‘bala’ or physical strength is related to “Adhara chakra”, so he is known as Bali “Chakra” Varthi. Hari [the Sustainer] with his feet stamped Bali with such force that Bali slid down vertically to the nether world. Though all the physical strength centered at Mooladhara Chakra is regularised, according to ancient scriptures King Bali was pushed to Nether Worlds.

KUMARA SWAMY—KUJA [MARS]

According to the science of Astrology also, mars is the representative of our material strength. He is

responsible for the conversion of food we take to energy. “Ku” “Valaya” means a curved plane and since the earth has curved plane it is known as “Kuvalayam”. This kuvalayam signifies the earthy matter, our physical body, and the Ascendent in the Rasi kundali of horoscope. Chandra [moon] represents mind [Chandrama manaso jathaha- Purusha suktham or Manastuhinaguhu-Brihajjathakam], Surya [sun] represents soul {Kalatma Dinakrith - Brihajatakam}. Matter means Nature i.e., Parvathi. ‘KU’ means earth and ‘JA’ is one who is born, so “kuja” can be called as “the son of the Earth” or “the son of the matter” or “the son of Parvathi”. So, Kuja can be understood as “Kumara swamy”. Since He converts food to energy [shakthi], He has the weapon “Shakthi” in his hand [Shakthi dhara]. That is the reason why the opening stanza of invocation to Kumara contains the sentence, “Adharachakra padartha tatwammunu satwammuga mmarchu saktudevaru?”. Since He is Agniputra, Kuja who is called as Kumara, is the controller of Jatharaagni [the fire called hunger]. That is why if Mars is strong in one's horoscope, good strength and appetite are attributed to the concerned subject.

What is Asaantamu? {In totality or entirety}

The 'Sushumna maarga' resembles a snake hanging down with the hood aligned with our head, and tail ending at our tail bone. So 'Sarpa vaalam' means 'Aadhara chakra' and 'Seersha' means 'Sahasrara'. By combining the first alphabets of these two words, a new word can be formed as 'Asaantam' {A + Sa + antam} meaning 'from Adhara chakra to Sahasrara'. The total essence of yoga is based between these two chakras. For example, in everyday life, instead of asking whether one knows about something in totality, or entirely, we ask whether one knows that 'Asaanthamu'. The usage, 'Aamulagram' also means the same. {'Moola' represents mooladharachakra and 'Agram', Sahasrara}.

Three and a half coils.

In every individual, the pathway in the spinal chord from top to the bottom is called 'Individual Kundalini'. The kundalini shakti exists at the Mooladhara chakra like a sleeping snake, coiled three and a half times. {Swapishi kulakunde kuharini -

SOUNDARYA LAHIRI - 10 }. This shakti exists in one who practices Sadhana and also in one who doesn't. For those who don't practice, it will be in dormant state at Mooladhara. For those who do sadhana [practice], it awakens to rise up through "Sushumna" to "Sahasrara" {even if we have a TV in the house, and an aerial or antenna on the terrace if we don't know how to operate them, they become absolutely useless. So also if the "Kundalini Shakti" is not awakened, it is kept useless.}

What are these 'three and half coils?' Though man in evolution, after completing mineral orbit, plant orbit, animal orbit, entered the human orbit, he is still not perfect, only half refinement {samskara} is achieved in the fourth orbit, the other half will be achieved by practice of Yoga upasana - to symbolize this, it is stated that there are three and half coils. The Kundalini Shakti at Mooladhara is coiled in round shape so it is called "Valli" { valaya means round }. The presiding deity for this "Kundalini Valli" is Kumara Swamy. Even in the ancient scriptures, Kumara Swamy is symbolized as "Valli Natha".

From the time of birth, He became the Commander

of divine army, He vanquished many demons and without any distractions He spent time only with His army, so He is referred as “Deva sena naatha”.

Kumara Swamy has a beautiful glowing aura {illumination} so He is praised as “Subrahmanya”. This great Lord Subrahmanya is our family deity. Hence I pay my obeisance to Him first. My prayers are not for “Rakti”{enjoyment} or “Shakti”{strength}, but for “Mukti”{salvation}. The Kundalini Shakti from Mooladhara, traversing through Sushumna maarga stimulating the six centres and reaching the “Shiva” in the Sahasrara is called “Mukti”{salvation}. I aptly conclude this essay by quoting Shankara Bhagavatpada's sloka from “Soundarya Lahari”

“ Maheem Mooladhare, Kamapi manipoore,
Huthavahham
Sthitham swadhishthane, Hridi marutha, makasa
mupari
Manopi Bhrumadhye sakalamapi bhitva
kulapatham
Sahasrare Padme Saharahasi patya viharase”

{ Soundarya Lahari }

OM TAT SAT



ABOUT THE AUTHOR

Dr. G.L.N. SHASTRY, the author of the essay "Akshara Ganapathi-Kundalinipathi" is a multi-dimensional personality. Apart from his academic achievements, his erudition in subjects like Veda, Astrology, Yoga, Vastu Shastra, Homoeopathy is so deep, he authored many books like "Gayathri", "Shanthi Patha", "Rudhrabhisheka Sankalana", "Leela Madhavam", "Shruthi Geetha I & II" and four volumes on "Lalitha Sahasra Nama" and "Soundarya Lahari" etc..

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